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superstitions; and polygamy is very prevalent among them. They also use their peculiar language, though the generality are acquainted with English or Castilian, and sometimes both; and they are by no means incapable of profiting by education.

I subjoin a short vocabulary of the Carib tongue, which it must be supposed has affinity with some of the languages of Western Africa, from the evident similarity of the Caribs to the negroes of that continent; while the other aborigines of America are of a dark copper colour, with straight hair—excepting, so far as I have observed, the Guagiros; which latter race inhabit the northern shores of Colombia, from Riohacha to near the Bay of Maracaibo, and are perfectly black, with entirely straight hair.

CARIB VOCABULARY.

|                |             |                |                     |
|----------------|-------------|----------------|---------------------|
| Sun . . . .    | Wello.      | Tree . . . .   | Güegüe.             |
| Moon . . . .   | Hati.       | Black man . .  | Méguero.            |
| Stars . . . .  | Wuruguma.   | Indian . . . . | Idúdu.              |
| Fire . . . .   | Wat.        | White man . .  | Baranagueri.        |
| Water . . . .  | Duna.       | Feet . . . .   | Ugudi.              |
| Sea . . . .    | Barana.     | A foot . . . . | Abanawogudi.        |
| Canoe . . . .  | Gureira.    | Head . . . .   | Waichic.            |
| Island . . . . | Ubau.       | Hand . . . .   | Wajap.              |
| Hill . . . .   | Wipú.       |                |                     |
| I. . . . .     | Abana.      | VI. . . .      | Abanalajunaguni.    |
| II. . . . .    | Bíama.      | VII. . . .     | Biamalajunaguni.    |
| III. . . . .   | Irwa.       | VIII. . . .    | Irwalajunaguni.     |
| IV. . . . .    | Bíamburi.   | IX. . . .      | Biamburilajunaguni. |
| V. . . . .     | Abanawajap. | X. . . .       | Sunwajap.           |

They count by their hands; and I cannot find that the numeration of their language goes beyond ten.

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IX.—Extracts from the *Journal of a Residence in Siam, and Voyage along the Coast of China to Mantchou Tartary.* By Charles Gutztaff. Canton. 1832.

MR. GUTZTAFF has lately become known to the English reader by his Voyage along the Coast of China in the ship Amherst. Previously, he was three years a resident missionary in Siam; and, in 1831, made a coasting voyage thence, in a Chinese junk, to the Gulf of Pe-tchee-lee, for the recovery of his health. His Journal of this voyage, with prefatory notices of Siam, was pub-

lished first in the Chinese Repository ; afterwards, in a separate form, at Canton : and the following extracts from it seem deserving of a place here.

“ Siam has never received, so much as it ought, the attention of European philanthropists and merchants. It is one of the most fertile countries in Asia. Under a good government it might be superior to Bengal, and Bangkok would outweigh Calcutta. But Europeans have always been treated here with distrust, and even insolence, if it could be done with impunity. They have been liable to every sort of petty annoyance, which would weary out the most patient spirit ; and have been subjected to the most unheard of oppression. Some of them proposed to introduce some useful arts, which might increase power and riches, for instance, steam-engines, saw-mills, cannon founderies, cultivation of indigo and coffee ; but with the exception of one Frenchman, their offers were all refused ; and the latter had to leave the country in disgrace, after having commenced the construction of an engine for boring guns. When works for their benefit were accomplished, their value was lowered, in order to dispense with the necessity of rewarding European industry, and of thereby acknowledging the superiority of European genius.

“ The natives of China come in great numbers to Siam from Chaou-chow-foo, the most eastern part of Canton Province. They are mostly agriculturists ; while another Canton tribe, called the Kih or Ka, consists chiefly of artisans. Emigrants from Tang-an (or Tung-an) district, in Fuhkeen province, are few, mostly sailors or merchants. Those from Hainan are chiefly pedlars and fishermen, and form perhaps the poorest, yet the most cheerful class. Language, as well as customs, derived from the Chaou-chow Chinese, are prevalent throughout the country. They delight to live in wretchedness and filth, and are very anxious to conform to the vile habits of the Siamese. In some cases when they enter into matrimonial alliances with these latter, they even throw away their jackets and trowsers, and become Siamese in their very dress. As the lax, indifferent religious principles of the Chinese do not differ essentially from those of the Siamese, the former are very prone to conform entirely to the religious rites of the latter ; and if they have children, these frequently cut their tails and become for a certain time Siamese priests. Within two or three generations, all the distinguishing marks of the Chinese character dwindle entirely away ; and a nation which adheres so obstinately to its national customs, becomes wholly changed to Siamese. These people usually neglect their own literature, and apply themselves to the Siamese. To them nothing is so welcome as the being presented by the king with an honorary title ; and this generally takes place when they have acquired great riches, or have betrayed some of their own countrymen. From that moment they become slaves of the king, the more so if they are made his officers. No service is then so menial, so expensive, so difficult, but they are

forced to perform it ; and in case of disobedience they are severely punished, and perhaps put into chains for their whole lives. Nothing, therefore, exceeds the fear of the Chinese,—they pay the highest respect to their oppressors, and cringe when addressed by them. Notwithstanding the heavy taxes laid upon their industry, they labour patiently from morning to night, to feed their insolent and indolent tyrants, who think it below their dignity to gain their daily bread by their own exertions. With the exception of the Hwuy Hwuy, or Triad society, implicit obedience is paid to their most exorbitant demands, by every Chinese settler.

“Great numbers of the agriculturists in Siam are also Peguans, or Mons (as they call themselves). This nation was formerly governed by a king of its own, who waged war against the Burmans and Siamese, and proved successful. But having eventually been overwhelmed alternately by Burman and Siamese armies, the Peguans are now the slaves of both. They are a strong race of people, very industrious in their habits, open in their conversation, and cheerful in their intercourse. The new palace which the king of Siam has built was principally erected by their labour, in token of the homage paid by them to the ‘lord of the white elephant.’ Their religion is the same with that of the Siamese. In their dress the males conform to their masters ; but the females let their hair grow, and dress differently from the Siamese women. Few nations are so well prepared for the reception of the Gospel as this ; but, alas ! few nations have less drawn the attention of European philanthropists.

“There are also some Moors” (Hindus ?) “resident in the country, who are styled emphatically by the Siamese *Kah*, strangers, and are mostly country-born. Their chief and his son Rasitty enjoy the highest honours with his Majesty ; the former being the medium of speech whereby persons of inferior rank convey their ideas to the royal ear. As it is considered below the dignity of so high a potentate as his Siamese majesty to speak the same language as his subjects have adopted, the above-mentioned Moor-man’s office consists in moulding the simplest expressions into nonsensical bombast, in order that the speech addressed to so mighty a ruler may be equal to the eulogiums bestowed upon Budha. Yet by being made the medium of speech, this Moor has it in his power to represent matters according to his own interest, and he never fails to make ample use of this prerogative. Hence no individual is so much hated or feared by the nobles, and scarcely any one wields so imperious a sway over the royal resolutions. Being averse to an extensive trade with Europeans, he avails himself of every opportunity to shackle it, and to promote intercourse with his own countrymen, whom he nevertheless squeezes whenever it is in his power. All the other Moor-men are either his vassals or in his immediate employ, and may be said to be an organized body of wily constituents. They do not wear the turban, and they dispense with the wide oriental dress : nor do they scruple even to attend at pagan festivals and rites, merely to con-

ciliate the favour of their masters, and to indulge in the unrestrained habits of the Siamese.

“In the capacity of missionary and physician, I came in contact with the Laos or Chans, a nation scarcely known to Europeans. I learnt their language, which is very similar to Siamese, though the written character used in their common as well as sacred books, differs from that of the Siamese. This nation, which occupies a great part of the eastern peninsula, from the northern frontiers of Siam, along Cambodia and Cochinchina on the one side, and Burmah on the other, up to the borders of China and Tonquin, is divided by the Laos into Lau-pung-kau (white Laos), and Lau-pung-dam (black or dark Laos), owing partly to the colour of their skin. These people inhabit mostly mountainous regions, cultivate the ground, or hunt; and live under the government of many petty princes, who are dependant on Siam, Burmah, Cochinchina, and China. Though their country abounds in many precious articles, and, among them, a considerable quantity of gold, yet the people are poor, and live even more wretchedly than the Siamese, with the exception of those who are under the jurisdiction of the Chinese. Though they have a national literature, they are not very anxious to study it; nor does it afford them a fountain of knowledge. Their best books are relations of the common occurrences of life, in prose; or abject tales of giants and fairies. Their religious books in the Bali language are very little understood by their priests, who differ from the Siamese priests only in their stupidity. Although their country may be considered as the cradle of Buddhism in these parts, because most of the vestiges of Samo Nakodum, apparently the first missionary of paganism\*, are to be met with in their precincts; yet the temples built in honour of Budha are by no means equal to those in Siam, nor are the Laos as superstitious as their neighbours. Their language is very soft and melodious, and sufficiently capacious to express their ideas.

“The Laos are dirty in their habits, sportful in their temper, careless in their actions, and lovers of music and dancing in their diversions. Their organ, made of reeds in a peculiar manner, is among the sweetest instruments to be met with in Asia. Under the hand of an European master, it would become one of the most perfect instruments in existence. Every noble maintains a number of dancing boys, who amuse their masters with the most awkward gestures, while music is playing in accordance with their twistings and turnings.

“Although the Laos, generally, are in a low state of civilization, yet there are some tribes amongst their most inaccessible mountains inferior even to the rest of the nation. One of the most peaceful of these are the Kahs. The Laos, imitating the Siamese, are in the habit of stealing individuals of this tribe, and bringing them to Ban-

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[\* Samúna Godam (*i. e.* Holy Pastor), is one of the epithets of Budha.]

kok for sale. Hence I have been able to converse with some of the Kahs, who stated to me that their countrymen live peaceably and without wants on their mountains, cultivating just so much rice as is sufficient for their own use; and that they are without religion or laws, in a state of society not far superior to that of herding elephants. Nevertheless, they seem capable of great improvement, and under the hand of a patient minister of Christ, may be as much benefited by the divine Gospel, as have been the lately so savage inhabitants of Tahiti or Hawaii.

"Some Laos who were sent by their chiefs, a few years ago, with a Chinese mandarin from the frontiers of China, appeared a superior class of people, though speaking the same language as the other tribes. They have been greatly improved by their intercourse with the Chinese, to whose emperor they are accustomed to send regular tribute, by the hands of an ambassador.

"Amongst the various races of people who inhabit Siam, there are also Kamehs or natives of Camboja. This country, situated to the south-east of Siam, is doubtless of higher antiquity than any of the surrounding states. The name Camboja occurs in the Ramayan and other ancient Hindoo poems; and in the earliest accounts of the country, Hindostan is mentioned as the cradle of Buddhism. The language of the Cambojans differs materially from the Siamese, and is more harsh, but at the same time also more copious. Their literature is very extensive, and their books are written in a character called *Khom*, which is used by the Siamese only in writing their sacred Bali books. Most of their books,—and, with the exception of the national laws and history, perhaps all,—are in poetry. They treat generally on very trivial subjects, abound in repetitions, and are often extremely childish. I have seen a geographical work, written some centuries ago, which is more correct than Chinese works of the same kind.

"The Cambojans are a cringing, coarse people, narrow-minded, insolent, and officious, as circumstances require. They are, however, open to conviction, and capable of improvement. The males are many of them well-formed, but the females are very vulgar in their appearance. They are on equality with their neighbours in regard to filth and wretchedness, and are by no means inferior to them in laziness. They carry on scarcely any trade except in silk stuffs, which they fabricate themselves, although to do so is contrary to the institutes of Budha, because the life of the silk-worm is endangered during the process. To spend hours before their nobles in the posture of crouching dogs, to chew betel-nut, and to converse in their harsh language, are the most agreeable amusements of this people.

"Cambojah is watered by the Meinam-kom, a large river which takes its rise in Thibet. Like the southern part of Siam, the land is low and fertile, and even well inhabited. The principal emporium is Luknoui (so called by the natives), the Saigon of Europeans.

This place has many Chinese settlers within its precincts, and carries on, under the jurisdiction of the Cochinchinese, a very brisk trade (principally in betel-nut and silk), both with Singapore and the northern ports of China. The capital of Camboja is surrounded by a wall, erected in high antiquity. The country itself is highly cultivated, though not to the extent that it might be; for, as the people are satisfied with a little rice and dried fish, they are not anxious to improve their condition by industry.

"Hitherto Camboja has been the cause of much hostility between Siam and Cochinchina; each nation being anxious to extend its own jurisdiction over the whole country. Even so late as last year, a Cochinchinese squadron, collected at Luknoui, was about to put out to sea in order to defend the Cambojan coast against an expected descent of the Siamese; while at the same time the Cambojans are anxious to regain their liberty, and to expel the Cochinchinese their oppressors.

"Cochinchina or Annam, united by the last revolution with Tonquin, has always viewed Siam with the greatest distrust. Formerly the country was divided by civil contests; but when a French bishop had organized the kingdom and amplified its resources, under the reign of Coung Shung, Annam could defy the prowess of Siam. Even when the French influence had ceased, and the country had relapsed into its former weakness, the Cochinchinese continued to keep a jealous eye on Siam. The Siamese, conscious of their own inferiority, burnt, on one occasion, a large quantity of timber collected for ships of war, which were to have been built in a Cochinchinese harbour; they have also been successful in kidnapping some of the subjects of Annam; and the captives have mostly settled at Bangkok, and are very able tradesmen. If the character of the Cochinchinese was not deteriorated by the government, the people would hold a superior rank in the scale of nations. They are lively, intelligent, inquisitive, and docile, though uncleanly and rather indolent. This indolence, however, results from the tyranny of government, which compels the people to work most of the time for its benefit. The Cochinchinese pay great regard to persons acquainted with Chinese literature. Their written language differs materially from their oral; the latter is like the Cambojan, while the former is similar to the dialect spoken on the island of Hainan.

"A country so rich in productions as Siam, offers a large field for mercantile enterprise. Sugar, sapanwood, beche de mar, birds' nests, sharks' fins, gamboge, indigo, cotton, ivory, and other articles, attract the notice of a great number of Chinese traders, whose junks every year, in February, March, and the beginning of April, arrive from Hainan, Canton, Soakah, (or Soo-ae-kea, in Chaou-chow-Foo,) Amoy, Ningpo, Seang-hae, (or Shang-hae-heen, in Keangnan,) and other places. Their principal imports consist of various articles for the consumption of the Chinese, and a considerable amount of bullion. They select their export cargo according to the different

places of destination, and leave Siam in the last of May, in June, and July. These vessels are about eighty in number. Those which go up to the Yellow Sea, take mostly sugar, sapanwood, and betel-nut. They are called *Pak-tow-sun* (or *Pih-tow-chuen*, white-headed vessels,) are usually built in Siam, and are of about 290 or 300 tons, and are manned by *Chaou-chow* men, from the eastern district of Canton province. The major part of these junks are owned either by Chinese settlers at Bangkok, or by Siamese nobles. The former put on board as supercargo some relative of their own, generally a young man who has married one of their daughters; the latter take surety of the relatives of the person whom they appoint supercargo. If any thing happens to the junk, the individuals who secured her are held responsible, and are often very unjustly thrown into prison. Though the trade to the Indian archipelago is not so important, yet about thirty or forty vessels are annually despatched thither from Siam.

"The whole coast of China is very well known to the Chinese themselves. As their navigation is only coasting, they discover at a great distance promontories and islands, and are seldom wrong in their conjectures. They have a directory; which being the result of centuries of experience, is pretty correct in pointing out the shoals, entrances of harbours, rocks, &c. As they keep no dead reckoning, nor take observations, they judge of the distance they have made by the promontories they have passed. They reckon by divisions, ten of which are about equal to a degree. Their compass differs materially from that of Europeans. It has several concentric circles; one is divided into four and another into eight parts, somewhat similar to our divisions of the compass; a third is divided into twenty-four parts, in conformity to the horary division of twenty-four hours, which are distinguished by the same number of characters or signs: according to these divisions, and with these signs, the courses are marked in their directory, and the vessel steered.

"After our passengers had all come on board, and the men were beginning to heave the anchor, it was discovered that the junk was overloaded; a circumstance which very frequently occurs, as every individual takes as many goods on board as he pleases. The captain had now to go back to Bangkok; immediately on his return some of the cargo was discharged; and on June the 18th, we finally got under way. But we moved very slowly along the coast of the Siamese territory, attempting to sail only when the tide was in our favour. Proceeding eastward, we anchored near the promontory and city of *Bamplasoi*, which is principally inhabited by Chinese, and is celebrated for its fisheries and salt works. Here the Siamese have some salt inspectors, and keep the country in complete subjection. On the 19th we espied *Kokram*,—formerly the resort of pirates,—it is an island with a temple on its summit, in which is a representation of *Budha* in a sleeping posture. On arriving at this place, the Chinese generally



make an offering to this indolent idol. Those on board the richly-laden junks make an offering of a pig; poor people are satisfied with a fowl or duck; both which offerings are duly consumed by the sailors, after having been exposed a short time to the air. Concerning this practice, so repugnant to common sense, I made some satirical remarks, which met with the approbation of the sailors, who, however, were not very anxious to part with the offerings.

"After having passed Cape Liant, which in most charts is placed too far west by two degrees, we approached Chantibun, a place of considerable trade, and inhabited by Siamese, Chinese, and Cochinchinese. Pepper, rice, and betel-nut are found here in great abundance; and several junks, principally from Canton, are annually loaded with these articles. Ships proceeding to China might occasionally touch here, and trade to advantage.

"In the course of the voyage, I took observations regularly, and was requested by the captain and others to explain the method of finding the latitude and longitude. When I had fully explained the theory, the captain wondered that I brought the sun upon a level with the horizon of the sea, and remarked, "If you can do this, you can also tell the depth of the water." But as I was unable to give him the soundings, he told me plainly that observations were entirely useless, and truly barbarian. So I lost his confidence; which, however, was soon recovered when I told him that in a few hours we should see Pulo Way. Some time back this island was the retreat of Malay pirates; but at present it is the resort of only a few fishermen, and is wholly covered with jungle.

"With the utmost difficulty we arrived at the mouth of the Kang-kau-river, in Camboja, where there is a city which carries on considerable trade with Singapore, principally in rice and mats. The Cochinchinese, pursuing a very narrow policy, shut the door against improvement, and hinder, as far as they can, the trade of the Chinese. They think it their highest policy to keep the Cambojans in utter poverty, that they may remain their slaves for ever. Among the several junks at this place, we saw the "tribute bearer," having on board the Siamese ambassador. Though the Siamese acknowledge nominally the sovereignty of China, and show their vassalage by sending to Peking tribute of all the productions of their own country, yet the reason of their paying homage so regularly is gain. The vessels sent on these expeditions are exempt from duty, and being very large, are consequently very profitable; but the management of them is intrusted to Chinese, who take care to secure to themselves a good share of the gains. Within a few years several of these junks have been wrecked.

"On July 4th, we reached Pulo Condore, called by the Chinese Kwun-lun. This island is inhabited by Cochinchinese fishermen. The low coast of Camboja presents nothing to attract attention; but the country seems well adapted for the cultivation of rice. When we passed this place, the Cochinchinese squadron, fearful of a descent

of the Siamese on Luknoui, were ready to repel any attack. Of eight junks loaded with betel-nut this year at Luknoui, and destined to Teen-tsin, only four reached that harbour; and of these, one was wrecked on her return voyage.

“From Pulo Condore the wind was in our favour, and in five days we passed the coast of Cochinchina. The islands and promontories of this coast have a very romantic appearance; particularly Padaran, Varela, and San-ho. Many rivers and rivulets disembogue themselves along the coast; and the sea abounds with fish, which seems to be a principal article of food with the natives. Hundreds of boats are seen cruising in every direction. The Cochinchinese are a very poor people, and their condition has been made the more abject by the late revolution. Hence they are very economical in their diet, and sparing in their apparel. The king is well aware of his own poverty and that of his subjects, but is averse to opening a trade with Europeans, which might remedy this evil. The natives themselves are open and frank, and anxious to conciliate the favour of strangers.

“On the 10th of July we saw Teen-fung, a high and rugged rock. The joy of the sailors was extreme, this being the first object in their native country which they espied. Teen-fung is about three or four leagues from Hainan. This island is wholly surrounded by mountains, while the interior has many level districts where rice and sugar are cultivated. There are aborigines not unlike the inhabitants of Manilla, who live in the forests and mountains; but the principal inhabitants are the descendants of people who, some centuries back, came from Fuhkeen; and who, though they have changed in their external appearance, still bear traces of their origin preserved in their language. They are a most friendly people, always cheerful, always kind. In their habits they are industrious, clean, and very persevering. To a naturally-inquisitive mind, they join love of truth, which, however, they are slow in accepting. The Roman Catholic missionaries very early perceived the amiability of this people, and were successful in their endeavours to convert them; and to this day many of the people profess to be Christians, and seem anxious to prove themselves such.

“Hainan is, on the whole, a barren country; and with the exception of timber, rice, and sugar (the latter of which is principally carried to the north of China), there are no articles of export. The inhabitants carry on some trade abroad; they visit Tonquin, Cochinchina, Siam, and also Singapore. On their voyage to Siam, they cut timber along the coasts of Tsiompa and Camboja; and when they arrive at Bankok buy an additional quantity, with which they build junks. In two months the junk is finished,—the sails, ropes, anchor, and all the other work, being done by their own hands. These junks are then loaded with cargoes, saleable at Canton or on their native island; and both junks and cargoes being sold, the profits are divided among the builders. Other junks, loaded with rice and bones, for manure, are usually despatched for Hainan.

"As soon as the first promontory of the Chinese continent was in sight, the captain was prompt and liberal in making sacrifices, and the sailors were not backward in feasting upon them. Great numbers of boats appeared in all directions, and made the scene very lively. We were becalmed in sight of the Lema islands, and suffered much from the intense heat. While there was not wind enough to ruffle the dazzling surface of the sea, we were driven on by the current to the place of our destination, Soakah, in Chaouchow-Foo, the most eastern department of Canton province, bordering on Fuhkeen. This district is extensive and closely peopled. The inhabitants occupy every portion of it; and must amount, at a moderate calculation, to three or four millions. Its principal ports are Ting-hae (the chief emporium), Ampeh, Hae-eo, Kit-eo and Jeao-ping. The people are in general mean, uncleanly, avaricious, but affable and fond of strangers. Necessity urges them to leave their native soil, and more than 5000 of them go every year to the various settlements of the Indian archipelago, to Cochinchina, and to Hainan, or gain their livelihood as sailors. Being neighbours to the inhabitants of Fuhkeen, the dialects of the two people are very similar, but in their manners there is a great difference. This dissimilarity in their customs, joined to the similarity of their pursuits, has given rise to considerable rivalry, which frequently results in open hostility. But the Fuhkeen men have gained the ascendancy, and use all their influence to destroy the trade of their competitors.

"Our sailors were natives of this district, and anxious to see their families after a year's absence. As, however, our junk had no permit, we could not enter the river of Soakah, but had to anchor in the harbour of Nan-aou (or Namoh), whilst passage-boats came in all directions to carry the men to their homes. Rice being very cheap in Siam, every sailor had provided a bag or two, as a present to his family. In fact, the chief thing they wish and work for is rice; their domestic accounts are regulated by the quantity of rice consumed; their meals according to the number of bowls of it boiled; and their exertions according to the quantity wanted. Every substitute for this delicious food is considered meagre, and indicative of the greatest wretchedness. When they cannot obtain a sufficient quantity to satisfy their appetites, they supply the deficiency of rice with an equal weight of water. Inquiring whether the western barbarians eat rice, and finding me slow to give them an answer, they exclaimed, "O, the sterile regions of barbarians, which produce not the necessaries of life! Strange, that the inhabitants have not long ago died of hunger!" I endeavoured to show them that we had substitutes for rice, which were equal, if not superior to it, but all to no purpose; and they still maintained, that it is only rice which can properly sustain the life of a human being.

"It was the 17th of July when we anchored in the harbour of Namoh. The island from which this harbour takes its name is mostly barren rock, consisting of two mountains connected by a

narrow isthmus, in lat.  $26^{\circ} 28'$  N.; long.  $116^{\circ} 39'$  E. It is a military station, has a fort, and is a place of considerable trade, which is carried on between the people of Fuhkeen and Canton. The harbour is spacious and deep, but the entrance is difficult and dangerous.

"The entrance of the Soakah river is very shallow; but numerous small craft, principally from Ting-hae, are seen here. The duties, as well as the permit to enter the river, are very high; but the people know how to elude the mandarins, as the mandarins do the emperor. Ting-hae is a large place, tolerably well built, and inhabited principally by merchants, fishermen, and sailors. The productions of the surrounding country are not sufficient to maintain the inhabitants, who contrive various ways and means to gain a livelihood. There is no want of capital or merchants, but a great lack of honesty and upright dealing.

"On July 30th, we passed Amoy, the principal emporium of Fuhkeen province, and the residence of numerous merchants, who are the owners of more than 300 large junks, and who carry on an extensive commerce, not only to all the ports of China, but to many also in the Indian archipelago. Notwithstanding the heavy duties levied on exports and imports, these merchants maintain their trade, and baffle the efforts of the mandarins. They would hail with joy any opportunity of opening a trade with Europeans, and would doubtless improve upon that of Canton.

"On the following day favourable winds continued till we reached the channel of Formosa (or Tae-wan). This island has flourished greatly since it has been in the possession of the Chinese, who go thither generally from Tung-an in Fuhkeen, as colonists, and who gain a livelihood by trade, and the cultivation of rice, sugar, and camphor. Formosa has several deep and spacious harbours, but all the entrances are extremely shallow. The trade is carried on in small junks belonging to Amoy; they go to all the western ports of the island, and either return loaded with rice, or go up to the north of China with sugar. The rapidity with which this island has been colonized, and the advantages it affords for the colonists to throw off their allegiance, have induced the Chinese government to adopt restrictive measures; and no person can now emigrate without a permit. The colonists are wealthy and unruly; and hence there are numerous revolts, which are repressed with great difficulty, because the leaders, withdrawing to the mountains, stand out against the government to the very uttermost. In no part of China are executions so frequent as they are here; and in no place do they produce a less salutary influence. The literati are very successful; and people in Fuhkeen sometimes send their sons to Formosa to obtain literary degrees.

"Northerly winds, with a high sea, are very frequent in the channel of Formosa. When we had reached Ting-hae, in the department of Fuh-chow-Foo, the wind becoming more and more adverse, compelled

us to change our course; and fearing that stormy weather would overtake us, we came to anchor near the island of Ma-oh (or Ma-aou), on which the goddess Ma-tsoo-po is said to have lived. Here we were detained some time. The houses on the coast are well built; the people seemed poor, but honest; and are principally employed in fishing and in rearing gourds. Their country is very rocky.

"A few miles in the interior are the tea hills, where thousands of people find employment. The city of Foo-chow-foo, the residence of the governor of Fuhkeen and Chekeang, is large and well built. Small vessels can enter the river; the harbour of Ting-hae is deep, and very spacious. We saw there numerous junks laden with salt, also some fishing-craft.

"As soon as we had come in sight of the Chu-san (or Chow-shan) islands, which are in lat.  $29^{\circ} 22'$  N., we were again becalmed.

"The city of Chu-san (or Chow-shan), situated in lat.  $30^{\circ} 26'$  N., has fallen into decay, since it has ceased to be visited by European vessels; its harbour, however, is the rendezvous of a few native junks. Ning-po, which is situated a short distance westward of Chusan, is the principal emporium of Che-keang province. Native vessels belonging to this place are generally of about 200 tons burden, and have four oblong sails, which are made of cloth. These vessels, which are similar to those of Keangnan province, trade mostly to the north of China; copper cash, reduced to about one-half the value of the currency, is their principal article of export.

"About the 20th of August, we reached the mouth of the river Yang-tsze-keang, on the banks of which stands the city of Seanghae (Seang-hae-heen), the emporium of Nanking, and of the whole of Keangnan province; and as far as the native trade is concerned, perhaps the principal commercial city in the empire. It is laid out with great taste; the temples are very numerous; the houses neat and comfortable; and the inhabitants polite, though rather servile in their manners. Here, as at Ning-po, the trade is chiefly carried on by Fuhkeen men. More than a thousand small vessels go up to the north several times annually, exporting silk and other Keangnan manufactures, and importing peas and medical drugs. Some few junks, owned by Fuhkeen men, go to the Indian archipelago, and return with very rich cargoes.

"It was with great difficulty that we reached the extremity of the Shantung promontory, in lat.  $37^{\circ} 23'$  N.; and when we did so, the wind continuing unfavourable, we cast anchor at Le-to (Le-taou, an island in the bay of Sang-kow), where there is a spacious and deep harbour surrounded by rocks, with great shoals on the left side. This was on the 23d of August. There were several vessels in the harbour, driven thither by the severity of the weather. At one extremity of Le-to harbour, a small town is situated. The surrounding country is rocky, and productive of scarcely any thing except a few fruits. The houses are built of granite, and covered with sea-weeds; within they were very poorly furnished. The

people themselves were rather neat in their appearance, and polite in their manners, but not of high attainments. Though very little conversant with their written character, they nevertheless spoke the mandarin dialect better than I had ever before heard it. They seemed very poor, and had few means of subsistence; but they appeared industrious, and laboured hard to gain a livelihood. I visited them in their cottages, and was treated with much kindness,—even invited to a dinner where the principal men of the place were present. As their attention was much attracted towards me, being a stranger, I took occasion to explain the reason of my visiting their country, and amply gratified their curiosity. They paid me visits in return; some of them called me *Se-yang-tsze*, ‘child of the western ocean;’ and others a foreign-born Chinese; but the major part of them seemed to care little about the place of my nativity.

“Apples, grapes, and some other fruits we found here in abundance; and such refreshments were very acceptable after having lived for a long time on dry rice and salt vegetables. Fish also were plentiful and cheap. The common food of the inhabitants is the Barbadoes millet, called *kaou-leang*; they grind it in a mill, which is worked by asses, and eat it like rice. There were several kinds of the *leang* grain, which differed considerably in taste as well as in size.

“After staying several days at *Le-to*, we again got under weigh; but the wind being still unfavourable we proceeded slowly, and on the 2d of September came to anchor in the deep and spacious harbour of *Shan-so*. The town from which this harbour takes its name, is pleasantly situated, and its environs are well cultivated. The people were polite and industrious; they manufacture a sort of cloth, which consists partly of cotton and partly of silk; it is very strong, and finds a ready sale in every part of China. They are wealthy, and trade to a considerable extent with the junks which touch here on their way to *Teen-tsin*. Many junks were in the harbour at the same time with ours, and trade was very brisk. On shore refreshments of every description were cheap. The people seemed fond of horsemanship; and while we were there, ladies had horse-races, in which they greatly excelled. The fame of the English men-of-war had spread consternation and awe among the people here; and I endeavoured, so far as it was in my power, to correct the erroneous opinions which they had entertained.

“In the neighbourhood of *Shan-so* is *Kan-chow*, one of the principal ports of *Shantung*. The trading vessels anchor near the shore, and their supercargoes go up to the town by a small river. There is here a market for Indian and European merchandise, almost all kinds of which bear a tolerable price. The duties are quite low, and the mandarins have very little control over the trade. It may be stated, that in general the *Shantung* people are far more honest than the inhabitants of the southern provinces, though the latter treat them with disrespect, as greatly their inferiors.

“On the 8th of September, we passed *Ting-ching*, a fortress situated

near the shore, on the frontiers of Chihle and Shantung provinces ; it seemed to be a pretty large place, surrounded by a high wall. We saw some excellent plantations in its vicinity, and the country, generally, presented a very lively aspect, with many verdant scenes, which the wearied eye seeks for in vain, on the naked rocks of Shantung.

“The entrance of the Pei-ho (or White River), presents nothing but scenes of wretchedness ; and the whole adjacent country seemed to be as dreary as a desert. While the southern winds blow, the coast is often overflowed to a considerable extent ; and the country more inland affords very little to attract attention, being diversified only by stacks of salt, and by numerous tumuli which mark the abodes of the dead. The forts are nearly square, and are surrounded by single walls ; they evince very little advance in the art of fortification. The people told me that when the vessels of the last English embassy were anchored off the Pei-ho, a detachment of soldiers—infantry and cavalry—was sent hither to ward off any attack that might be made. The impression made on the minds of the people by the appearance of those ships is still very perceptible. I frequently heard unrestrained remarks concerning barbarian fierceness and thirst after conquest, mixed with eulogiums on the equitable government of the English at Singapore. The people wondered how a few barbarians, without the transforming influence of the celestial empire, could arrive at a state of civilization, very little inferior to that of ‘the middle kingdom.’ They rejoiced that the water at the bar of the Pei-ho was too shallow to afford a passage for men-of-war (which, however, is not the case ; when the south wind prevails, there is water enough for ships of the largest class) ; and that its course was too rapid to allow the English vessels to ascend the river. While these things were mentioned with exultation, it was remarked by one who was present, that the barbarians had ‘fire-ships,’ which could proceed up the river without the aid of trackers : this remark greatly astonished them, and excited their fears ; which, however, were quieted, when I assured them that those barbarians, as they called them, though valiant, would never make an attack unless provoked, and that if the celestial empire never provoked them, there would not be the least cause to fear.

“The village of Ta-koo, near which we anchored, is a fair specimen of the architecture along the banks of the Pei-ho,—and it is only on the banks of the river, throughout these dreary regions, that the people fix their dwellings. The houses are generally low and square, with high walls towards the streets ; they are well adapted to keep out the piercing cold of winter, but are constructed with little regard to convenience. The houses of all the inhabitants, however rich, are built of mud, excepting only those of the mandarins, which are of brick. The hovels of the poor have but one room, which is at the same time their dormitory, kitchen, and parlour. In these mean abodes, which to keep them warm are stopped up at all points, the

people pass the dreary days of winter; and often with no other prospect than that of starving. Their chief enjoyment is the pipe. Rich individuals, to relieve the pressing wants of the populace, sometimes give them small quantities of warm millet; and the emperor, to protect them against the inclemency of the season, compassionately bestows on them a few jackets. I had much conversation with these people, who seemed to be rude but hardy, poor but cheerful, and lively but quarrelsome. The number of these wretched beings is very great, and many, it is said, perish annually by the cold of winter. On account of this overflowing population, wages are low, and provisions dear; most of the articles for domestic consumption are brought from other districts and provinces; hence many of the necessities of life—even such as fuel, are sold at an enormous price. It is happy for this barren region that it is situated in the vicinity of the capital; and that large quantities of silver—the chief article of exportation—are constantly flowing thither from the other parts of the empire.

“As soon as we were again ready to proceed, about thirty men came on board to assist in towing the junk; they were very thinly clothed, and seemed to be in great want; some dry rice that was given to them, they devoured with inexpressible delight. When there was not wind sufficient to move the junk, these men, joined by some of our sailors, towed her along against the rapid stream; for the Pei-ho has no regular tides, but *constantly* flows into the sea with more or less rapidity. During the ebb tide, when there was not water enough to enable us to proceed, we stopped and went on shore.

“The large and numerous stacks of salt along the river, especially at Teen-tsin, cannot fail to arrest the attention of strangers. The quantity is very great, and seems sufficient to supply the whole empire; it has been accumulating during the reign of five emperors; and it still continues to accumulate. This salt is formed in vats near the sea-shore; from thence it is transported to the neighbourhood of Ta-koo, where it is compactly piled up on hillocks of mud, and covered with bamboo mattings; in this situation it remains for some time, when it is finally put into bags and carried to Teen-tsin, and kept for a great number of years before it can be sold. More than 800 boats are constantly employed in transporting this article,—and thousands of persons gain a livelihood by it, some of whom become very rich: the principal salt merchants, it is said, are the richest persons in the empire.

“Along the banks of the Pei-ho are many villages and hamlets, all built of the same material and in the same style as at Ta-koo. Large fields of Barbadoes millet, pulse, and turnips were seen in the neighbourhood; these were carefully cultivated and watered by women—who seem to enjoy more liberty here than in the southern provinces. Even the very poorest of them were well dressed; but their feet were much cramped, which gave them a hobbling gait, and compelled them to use sticks when they walked. The young and rising population seemed to be very great. The ass,—here a rather



small and meagre animal,—is the principal beast employed in the cultivation of the soil. The implements of husbandry are very simple, and even rude. Though this country has been inhabited for a great many centuries, the roads for their miserable carriages are few, and in some places, even a foot-path for a lonely traveller can scarcely be found.

“My attention was frequently attracted by the inscription *Tsew-teen*, “wine tavern,” which was written over the doors of many houses. Upon inquiry I found, that the use of spirituous liquors, especially that distilled from *suh-leang* grain, was very general, and intemperance with its usual consequences very prevalent. It is rather surprising that no wine is extracted from the excellent grapes, which grow abundantly on the banks of the *Pei-ho*, and constitute the choicest fruit of the country. Other fruits, such as apples and pears are found here, though in kind they are not so numerous, and in quality are by no means so good as those of Europe.

“We proceeded up the river with great cheerfulness; the men who towed our junk took care to supply themselves well with rice, and were very active in their service.

“The scene as we approached *Teen-tsin* became very lively. Great numbers of boats and junks, almost blocking up the passage, and crowds of people on shore, bespoke a place of considerable trade. After experiencing much difficulty from the vessels which thronged us on every side, we at length came to anchor in the suburbs of the city, in a line with several junks lately arrived from *Soakah*, and were saluted by the merry peals of the gong. I had been accustomed to consider myself quite a stranger among these people, and was therefore surprised to see the eyes of many of them immediately fixed on me. My skill as a physician was soon put in requisition. The next day, while passing the junk on my way to the shore, I was hailed by a number of voices, as the *seen-sang*—“teacher,” or “doctor;” and on looking around me, I saw many smiling faces, and numerous hands stretched out to invite me to sit down. These people proved to be some of my old friends, who a long time before had received medicines and books,—for which they still seemed very grateful. They lauded my noble conduct in leaving off barbarian customs, and in escaping from the land of barbarians, to come under the shield of the “son of heaven.” They approved of my design in not only benefiting some straggling rascals (according to their own expression) in the out-ports of China, but in coming also a great distance to assist the faithful subjects of the celestial empire. They knew even that *seen-sang neang*, “the lady teacher” (my late wife), had died; and condoled with me on account of my irreparable loss.

“*Kam-sea*, a merchant of considerable property from *Fuhkeen*, and a resident at *Teen-tsin*, invited me to his house; this was on the 15th of the 8th moon, and consequently during the *Chung-tsew*\* festival.

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\* “That is, the festival of middle-autumn. This is a very great festival among the Chinese, and is observed partially throughout the whole month, by sending presents

Mandarins in great numbers hastened to the temples; priests dressed in black,—friars and nuns clothed in rags; and an immense number of beggars paraded the streets; and when I passed, filled the air with their importunate cries. All the avenues were thronged; and in the shops,—generally filled with Chinese manufactures, but sometimes also with European commodities,—trade seemed to be brisk. The town, which stretches several miles along the banks of the river, equals Canton in the bustle of its busy population, and surpasses it in the importance of its native trade. The streets are unpaved, and the houses built of mud; but within they are well furnished, with accommodations in the best Chinese style. A great many of the shop-keepers, and some of the most wealthy people in the place, are from Fuhkeen; and the native merchants, though well trained to their business, are outdone by the superior skill of the traders from the south.

“As soon as the goods were removed to the warehouses, the resident merchants made their purchases, and paid immediately for their goods in sycee silver. These transactions were managed in the most quiet and honest manner, and to the benefit of both parties. On the sugar and tin very little profit was gained, but more than 100 per cent was made on the sapanwood and pepper, the principal articles of our cargo. European calicoes yielded a profit of only 50 per cent; other commodities, imported by Canton men, sold very high. On account of the severe prohibitions, there was a stagnation in the opium trade. One individual, a Canton merchant, had been seized by government; and large quantities of the drug, imported from Canton, could find no purchasers.

“The trade of Teen-tsin is extensive. More than 500 junks arrive annually from the southern ports of China, CochinChina, and Siam. The river is so thronged with junks, and the mercantile transactions give such life and motion to the scene, as strongly to remind one of Liverpool. As the land in this vicinity yields few productions, and the Capital swallows up immense stores, the importations required to supply the wants of the people must be very great. Though the market was well furnished, the different articles commanded a good price. In no other port of China is trade so lucrative as in this; but no where else are so many dangers to be encountered. A great many junks were wrecked this year; and this is the case every season; and hence the profits realized on the whole amount of shipping are comparatively small. Teen-tsin would open a fine field for foreign enterprise; there is a great demand for European woollens, but the high prices which they bear prevent the

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of cakes and fruit from one person to another; but it is chiefly celebrated on the 15th and 16th days, on the 15th oblations are made to the moon, and on the 16th the people and children amuse themselves with what they call “pursuing the moon.” The legend respecting this popular festival is, that an emperor of the Tang dynasty being led one night to the palace of the moon, saw there an assembly of nymphs, playing on instruments of music; and on his return, commanded persons to dress and sing, in imitation of what he had seen.”

inhabitants from making extensive purchases. I was quite surprised to see so much sycee silver in circulation. The quantity of it was so great, that there seemed to be no difficulty in collecting thousands of taels at the shortest notice. A regular trade with silver is carried on by a great many individuals. The value of the tael here varies from 1,300 to 1,400 cash. Some of the firms issue bills, which are as current as bank-notes in England. Teen-tsin, possessing so many advantages for commerce, may very safely be recommended to the attention of European merchants.

“By inquiries, I found that the people cared very little about their imperial government. They were only anxious to gain a livelihood and accumulate riches. They seemed to know the emperor only by name, and were quite unacquainted with his character. Even the military operations in Western Tartary were almost unknown to them. Nothing had spread such consternation amongst them as the late death of the heir of the crown, which was occasioned by opium smoking. The emperor felt this loss very keenly. The belief that there will be a change in the present dynasty is very general; but in case of such an event, the people of Teen-tsin would hear of it with almost as much indifference as they would the news of a change in the French government. The local officers were generally much dreaded, but also much imposed upon. They are less tyrannical here in the neighbourhood of the emperor, judging from what the people told me, than they are in the distant provinces. When they appear abroad it is with much pageantry, but with little real dignity. Indeed, I saw nothing remarkable in their deportment. No war junks nor soldiers were to be met with,—though the latter were said to exist. To possess fire-arms is a high crime, and the person found guilty of so doing is severely punished. Bows and arrows are in common use. There are no military stores;—but great stores of grain. The grain junks were at this season on their return home.

“The features of the inhabitants of this district more resemble the European than those of any Asiatics I have hitherto seen. The eye had less of the depressed curve in the interior angle than what is common and so characteristic in a Chinese countenance. And as the countenance is often the index of the heart, so the character of these people is more congenial to the European than is that of the inhabitants of the southern provinces. They are not void of courage; though they are too grovelling to undertake any thing arduous or noble, and too narrow-minded to extend their views beyond their own province and the opposite kingdom of Corea. They are neat in their dress; the furs which they wear are costly; their food is simple; and they are polite in their manners. The females are fair, and tidy in their appearance,—enjoy perfect liberty, and walk abroad as they please.

“The dialect spoken by the inhabitants of Teen-tsin abounds with gutturals; and for roughness is not unlike the language of the Swiss. The people speak with amazing rapidity, scarcely allowing time to trace their ideas. Though their dialect bears considerable resemblance to the

mandarin, yet it contains so many local phrases and corruptions of that dialect, as to be almost unintelligible to those who are acquainted only with the mandarin tongue.

"As we had arrived here so late in the season, just at the time when many of the junks were about leaving, it was necessary to shorten our stay, lest the Pei-ho, freezing up, should detain us over the winter. On the 17th of October, we began to move slowly down the river. Before leaving Teen-tsin, I received numerous presents, which were accompanied with many wishes for my welfare.

"We all had provided ourselves with furs; and were now at length proceeding to Leaou-tung, which is situated on the north of the gulf of Petchelee, on the frontiers of Nantchou Tartary. As Teen-tsin furnishes no articles for maritime exportation except the *tsaou*, or "date," the junks arriving here sell their cargo, and then proceed to some of the ports of Leaou-tung, where a part of their money is invested in peas and drugs. Though we had the current in our favour, we were a long time in reaching Ta-koo, and this because the sailors were fonder of gambling than of working the junk. At Ta-koo we were delayed several days, waiting for our captain and one of the passengers who were left behind. While at this place, I was invited by the port-master to dine with him on shore, but was prevented by the inclemency of the weather; several physicians also came on board, to consult with me in difficult cases, and received my instructions with much docility. After further delay, occasioned by a strong north wind, we finally got under weigh, October 28th, with a native pilot on board. We soon passed the Shaloo-poo-teen islands; and having a very strong breeze in our favour, arrived at the harbour of Kin-chow, in the district of Fung-teen-foo, about fifteen leagues distant from Moukden, the celebrated capital of Mantchouria. The persons with whom I conversed about the place told me that it differed very little from the other cities in this district. The Mantchou Tartars who live hereabouts are numerous and lead an idle life, being principally in the employ of the emperor, either directly or indirectly. There seems to be but little jealousy between them and the labouring class of Chinese.

"There are two other harbours in this district, viz. Nankin (or southern Kin-chow, so called to distinguish it from the northern place of the same name), and Kae-chow. The latter is the most spacious and deep, and is capable of containing a large fleet. The harbour of Kin-chow is shallow, surrounded by rocks, and exposed to southern gales. Junks cannot approach within several miles of the shore, and all the cargo must be brought off in lighters. This country abounds with peas, drugs, and cattle of every kind. It is, on the whole, well cultivated, and inhabited principally by Mantchou Tartars, who in their appearance differ very little from the Chinese. The Fuhkeen men, here also, have the trade at their command; and a large number of junks annually visit the harbours of Leaou-tung.

"It was a long time after we arrived at Kin-chow before we could go on shore, on account of the high sea. It became generally known

among the inhabitants ere I left the junk, that I was a physician, and anxious to do good; and I was therefore very politely invited to take up my residence in one of the principal mercantile houses. It was midnight when we arrived on shore, and found a rich entertainment and good lodgings provided. The next morning crowds thronged to see me; and patients were more numerous than I had any where else found them, and this because they have among themselves no doctors of any note. I went immediately to work, and gained their confidence in a very high degree. There was not in the whole place, nor even within the circuit of several English miles, one female to be seen. Being rather surprised at such a curious fact, I learned on inquiry, that the whole female population had been removed by the civil authorities, with a view to prevent debauchery among the many sailors who annually visit this port. I could not but admire this arrangement, and the more especially because it had been adopted by heathen authorities, and so effectually put a stop to every kind of licentiousness.

“Kin-chow itself has very little to attract the attention of visitors; it is not a large or handsome place. The houses are built of granite (which abounds here); and are without any accommodations, except a peculiar kind of sleeping places, which are formed of brick; and so constructed, that they can be heated by fires kindled beneath them.”

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X.—*A Memoir on the Civilization of the Tribes inhabiting the Highlands near Dalagôa Bay.* (Abridged.) By William Desborough Cooley, Esq.

THE interior of Southern Africa, from the country of the Hottentots to the equator, is occupied, we have reason to believe, a few spots excepted, by nations all speaking kindred tongues; and therefore, according to the ordinary system of ethnographical arrangement, of the same race. Those nations may be conveniently comprised under the designation of *Austral Ethiopians*; and of these, the *extra-tropical* family, or *Austral Ethiopians beyond the tropic*, are the proper objects of this paper.

It would be easy to show, not only that industry and civilization are more or less developed among those nations, on the highlands of the interior of Africa, but also that they were once much more manifest than they are at present. When the Portuguese settled in Angola and Mozambique, the illiberal spirit of their government, and the nature of their traffic, had the effect of degrading the native tribes which were in immediate contact with them; and, at the same time, of effectually repelling the more spirited and industrious inhabitants of the highlands: so that, where their vicious policy did not blast the germs of civilization, it caused their concealment.